

The Review.

VOL. X.

ST. LOUIS, MO., SEPTEMBER 10, 1903.

No. 34.

A NEW METHOD OF SEEKING AN IDEAL WIFE.



WE have received the subjoined communication from Rev. J. B. Brudermanns, of Casenovia, Wisconsin :

"I enclose you some circulars which are apparently calculated to open a new confidence game. After mining stocks and other schemes have lost their attraction, something new had to be evolved to rope in unsuspecting clergymen. Now we Catholic pastors are asked to barter away our parish girls. I am anxious to learn how much those who are alleged to have endorsed the scheme, will make out of its practical workings. Would it not be well to call attention to the matter in THE REVIEW?"

The circulars are three in number, and we reprint them in full :

I.

Box 1147, Milwaukee, Wis., Aug. 4th, 1903.

The object of this letter is made plain by the circular letter herewith enclosed, namely "The Kind of a Girl I Want to Marry."

The method of our friend finding his ideal woman may seem unique, but he is known for his originality in business in which he is very extensively engaged at present, consequently he does not wish to reveal his identity and has me do his correspondence for him until such time when the girl of his choice is found through description by letters and photographs ; I therefore kindly ask for as much detailed information and photograph if possible, in first letter, and right here I wish to state that every detail of our correspondence will be held and treated as sacredly confidential, and hope to receive the same courtesy from our correspondents. In selecting me as his correspondent, he first found out that I could keep a secret, as he says that it is not good busi-

ness or policy, nor the act of a Catholic to ever betray a confidence.

In order to avoid coming in contact, or wasting time with adventuresses he takes this method of finding his ideal woman.

He is very actively engaged in business in a neighboring state, but wishes to close out and retire about the Spring of 1904, and then he wishes to marry. He is 38 years old, of fine appearance, 5 ft. 9½ in. tall, weighs 205 lbs., has brown hair, blue eyes, healthy and gentlemanly in manner. He is an all-round business man, has held a state office in his state, and is well liked wherever he is known; is loyal to his friends, of a kind, generous and liberal disposition, very wealthy, is worth about \$200,000.

He wants to travel some after retiring from business, and wants a good wife for a companion.

Respectfully yours,

(Miss) Louise Broün.

P.S.—If you have a girl filling within description kindly hand this to the lady (after cutting the P. S. off) or if you prefer you can send me her name and address with as much information you feel disposed to give in regard to her; also kindly advise me if I can or not inform her where I obtained her address. I will mail a letter similar to this to several other priests and in whatever congregation our friend finds the girl he will marry he agrees to make the priest of that congregation \$500 (five hundred dollars) as a present on his wedding day. Respectfully yours, L. B.

II.

The Kind of a Girl I Want to Marry.

Must be a devout and sincere Catholic.

German preferred.

Of good honest parentage.

Who has never been engaged to marry.

Between 18 and 25 years of age.

Above medium height, of good form, not fleshy.

Must have black eyes and hair.

Nice features, a small mouth and a well shaped head.

Fair education, much good common sense.

Who prefers living in the country about six months in the year, and is willing to travel some. Must be of an affectionate disposition, kind, charitable and modest.

III.

To Whom It May Concern!

We, the undersigned, have been acquainted with
(name.) (city.)

.....for
several years and know his standing in the community where he

lives and the state generally and have no hesitancy, in recommending him as a man of the strictest honesty, integrity and ability ; a devout Catholic and a man in whom everyone has implicit confidence ; a confidence which has never been betrayed. We have observed his course since he has started for himself, especially in the real estate business and colonization work and have always found him consistent in his acts and deeds and a man of exceedingly high character, a gentleman who has always made his word good and prizes his honor higher than all else and his good name and good will of his fellow-men above earthly riches.

Very respectfully yours,

.....

The above is an exact copy of the original endorsement with names and city omitted ; the original being signed by three Catholic priests.

Has many other indorsements to reveal to proper parties at desirable opportunity.



THE "BROTHERHOOD OF AMERICAN YEOMEN."

This is the name of "a fraternal beneficiary society" organized under the laws of Iowa, which commenced business in December 1897. According to its circulars it combines the benefits of life and accident insurance, and claims, with the usual modesty of assessment literature, to have discovered a new reserve feature which limits the cost of membership to 12 mortuary assessments in any one year, at a stated figure.

The pamphlet before us endeavors to explain this new system by a reference to the American table of mortality, from which is constructed the table of average expectancy of life. Acting on the assumption that payment of premiums during the average duration of life, regardless of correctness of rates, is all that is needed for the permanency of a life insurance company, the society proceeds to make sure of such payments by charging 10 monthly assessments a year for the average expectation of life according to age of member against his certificate, deducting in case of death prior to out-living such expectancy as many annual premiums as duration of life fell short of the expected number of years. After the expectation of life is reached or exceeded, certificates will be paid in full in case of death.

For example, (quoting from the circular), "John Ross is 40 years old at entrance. His expectancy is 28 years. His certificate is charged with 280 assessments. If he dies to-morrow, we

pay the amount of his certificate, less 280 assessments at his rate of entrance. If he lives 6 years, his certificate is credited with $6 \times 10 = 60$ assessments, deducting the 220 yet unpaid. If he lives 28 years, he has cancelled the 280 assessments charged, having lived out his expectancy, and his beneficiaries will receive the full face of the certificate."

Evidently this is the main recourse for the reserve fund, since the rates (assessments) charged are hardly enough to provide for first year losses. Let us illustrate:

For age 50, the monthly assessment is \$1.10 a month, or \$13.20 a year for a \$1,000 certificate, charged with \$231 for 210 assessments of \$1.10 for the 21 years' average expectancy of life. This makes the net value of the certificate \$769 in case of death the first year, corresponding to a cost of \$17.17 per \$1,000. Assuming a class of 1000 members at age of entry 50 years, no new members joining and none withdrawing, there will be 482 deaths during the 21 years, leaving 518 survivors. For the sake of simplicity in figuring let us suppose that for each such death the whole \$231 is deducted and kept in the reserve fund, irrespective of any excess in death losses during said 21 years. That makes for 482 cases, multiplied by 231, a total of \$111,342, or; divided among 518 members, about \$215 a piece. As the legal reserve for an ordinary life policy, age 50, after 21 years, on the basis of the American table of mortality and 4% interest, is \$495.41, the "reserve" of this "Brotherhood" is more than half short of the actual amount needed, and final bankruptcy is unavoidable.

The net annual premium per \$1000 for age 50 of an ordinary life policy, payable at death on the basis of the American experience table with 4% interest, providing for annual death losses and full reserve of \$1000 at age 96 (certainly conservative, or rather liberal enough) is \$33.70, not counting expenses; while the Brotherhood charges \$17.17, considering the lien, or \$13.20 after 21 years, and offering accident insurance in addition to the regular death benefit.

Among members of assessment societies there has been a growing dissatisfaction with the steadily increasing mortality of the different organizations, and the former confidence in the stability of fraternal "insurance" on the assessment plan is pretty thoroughly shaken. The "Brotherhood of American Yeomen" is evidently designed to attract such dissatisfied members with a promise of additional benefits by way of accident insurance for a temptingly low rate, making a pretense of security by the "new reserve fund system" which may look feasible to one not posted on insurance matters. The number of people who are eager to buy gold dollars for fifty cents is still very large.

HAVE FRENCH AND ENGLISH FREEMASONRY ANYTHING IN COMMON?

Our readers, especially those who are following with attention our series of papers on the religious character of American Freemasonry, will no doubt be interested in certain communications published recently by the *Tablet* on the question: "Have French and English Freemasonry anything in common?" The *Tablet's* Rome correspondent expressed the opinion that they had not. Whereupon a "Sacerdos" in No. 3291 objected: "How does your correspondent know that 'French and English Freemasonry have practically nothing in common'? The scandalous silence of the English press on the infamous doings of the miserable Combes and the gang of unmentionable scoundrels whose cat's-paw he is, seems to suggest that French and English Freemasonry have *something* in common. Freemasonry is Freemasonry all the world over. Circumstances and national temperament may give it a more diabolical hue in one country than in another, but it is essentially the same everywhere—as we English Catholics may some day discover to our cost."

Another contributor, Theodore A. Metcalf, in No. 3292, took much the same ground. We extract from his letter these passages:

"From the perusal of a little book entitled 'The X Rays in Freemasonry,' by A. Cowan (London: Effingham Wilson), 1901, it would appear that Sacerdos in last week's *Tablet* was fully justified in taking exception to a correspondent's statement that 'French and English Freemasonry have practically nothing in common.' According to the volume referred to, 'English Freemasonry is inextricably mixed up with foreign Freemasonry, and must bear some share of the responsibility for its actions even in regard to Satanism. The Apprentices' oath proves this matter clearly. There is no doubt that the real secret of Freemasonry is its attack on Christianity—insidious, underhand, under cover of the Bible, under the sheltering wing of the comprehensive Anglican Church, which knows nothing about it. The popes, history, and many Freemasons have pointed out this. But the history of the Jews in relation to Freemasonry is absolutely convincing on the point. They found in it a strong anti-Christian bias, which they have been at pains to develop. They have joined its ranks in great numbers, and have managed to annex its highest offices.'

"Because in England or the United States, the Freemasons have not hitherto been openly aggressive in their dealings with Christianity, and especially have apparently done nothing against Catholics, it has become quite a common thing for Catholics to

apologize for that secret society on the ground that it is not in sympathy with the lodges on the Continent. The little book referred to above goes further still to disabuse one of such an idea. It says: 'Every Masonic Lodge throughout the world derives from the Grand Lodge of England, founded in 1717, and organized by Dr. Anderson in 1723.' If this be true, what children England has mothered! The English Freemasons, it would seem, for the most part are Theists, though Christ is not recognized in the lodges; whereas in France and Italy and other continental countries, and in portions at least of South America, the lodges are distinctly atheistic, and some are even Satanist."

In the same issue of the *Tablet*, "A Certain Catholic" takes the opposite view. He says among other things:

"It is not many years since the Marquis of Ripon, then Grand Master of English Freemasons, became a Catholic and resigned that distinguished office, in deference to the wishes of the Holy See, but I have never heard of the noble Lord stating that English Masonry was the dreadful thing suggested by Sacerdos. We have recently seen how the King went out of his way to pay a visit to the Holy Father, he who had only just laid down the collar of Grand Master of English Freemasons to assume the sceptre of the British Empire; is it to be credited that he, a great king, whose honesty of purpose is universally acknowledged, would have done this if he had been for a large portion of his life chief of a society which desired the overthrow of the great Church over which the Pope rules? The thing is inconceivable. The fact is that English Freemasonry is a comparatively small though influential body of men, who do not mix themselves in discussions of a political or religious character, but have for their aim mutual support and charity. Sacerdos and those who think with him very much exaggerate their influence, have got them, so to speak, 'on the brain,' and remind one forcibly of the ultra-Protestant whom one meets frequently now-a-days, who sees Jesuits in everything from the most ordinary undetected crime to the origin of the Education Bill."

Another "English Catholic" wrote:

"All Catholics are aware that Freemasonry has been condemned by the Holy See. It is a secret society, and no Catholic can belong to it. That is common ground. When, however, we are asked to believe that the aims of English and French Freemasonry are identical, I, for one, decline to do so. At any rate, the two societies have taken to excommunicating one another, which does not look like harmony. Both the English and the American lodges have formally dissociated themselves from the French Masons. I have known several English Masons intimately, and

known them for honorable, and, according to their lights, religious men. If I were obliged to believe that there is no difference between English Masons, between the good, harmless, upright men I have known so long, and the Freemasons of the Continent, I should have to revise my opinion of the latter—*voilà tout*. To condemn Freemasonry as a secret society, and banned by the Holy See, is one thing, and to brand all its members as atheists and potential anarchists is surely another."

The question is highly interesting and important for us American Catholics no less than for our English brethren, inasmuch as it is generally conceded that American Freemasonry derives from, and is a worthy daughter of, English Freemasonry. Hence we hope that more light will be shed upon the subject.



INTER NOS.

(Conclusion.)

The *Wichita Catholic Advance*, after eking out a miserable living for three years with the help of the *Milwaukee Catholic Citizen's* reading-matter, conveyed to Kansas in the shape of plates or matrices, has been bought and reorganized by a company "having means at command and therefore greater facilities for making the paper what every one wishes it." The new company, we are told (No. 15), "was organized with the approval and with the best wishes of the Rt. Rev. Bishop of the Diocese of Wichita and consists chiefly of members of the clergy who are deeply interested in the Catholic press and who desire to push the *Catholic Advance* to the front as a newsy and popular paper."

In this undertaking the experience of the *Louisville Record*, (*vide* our last) would have stood the Bishop and clergy of Wichita in good stead. Our advice to the reorganizers would be: Reduce the size of the *Advance*; do away with patent boiler-plate trash (the liberalistic *Citizen* stuff especially is worse than secular matter), and get out a clean, newsy sheet with as much original matter as possible. We do not know the editor, Andrew H. Foppe, but the editorial columns of the "reorganized" *Advance* will have to be greatly improved if the hopes of the new company are to be even partially realized. Such rubbish as this [from No. 15—we quote verbatim et literatim] is really beneath criticism:

"Rome for the next few weeks will supply a lot of stuff—a sort of *Chile con carne*—to satisfy a curious world. We caution our readers to put no credence upon most of the vaporings of the European press dispatches. The reporters can not find out anything unless given out officially, and you will save valuable time

by not reading froth. Why, it is that the foreign press association is so biased against the Catholic Church, we can not conjecture. Baron Reuter, perhaps, might explain. However, we are surviving the inflection and thriving on it. We look for a good deal of rubbish, and if we had the space and inclination we might depict right now what the noisy reporters will be saying in a few days, and it would not be so expensive as getting it from Rome."

And what shall we say of this effusion?—

"Rev. Dr. Phelan, the venerable editor of the *Western Watchman*,—that scored and scolded exponent of the church on the banks of the muddy Mississippi,—makes a good sermon. His weekly contributions to the paper are really germinal and punctative. If the other page of his publication was more germinal and less punctative what an admirable production it would be. Editor Phelan and Father Phelan, if they only could be and would be one or other. The sermons, however, are bound to be popular, and so far at least they deserve praise."

* * *

The *Intermountain Catholic* of Salt Lake recently had the happy inspiration to reduce its unwieldy size; but its readers had hardly had time to congratulate themselves upon the welcome change, when the publishers restored the old form, with this queer explanation [No. 43]:

"The change from a paper of respectable proportions to one resembling a little brown jug, was an ill-advised move, and might have resulted in pecuniary loss as well as it did in prestige, did not the decision to restore the paper to its old form so quickly go into effect and prevent disaster. While there are a number of Catholic papers published in the country of the same dimensions as those run out from this office from early in May to the last July number, that fact establishes no good reason from any view point to justify a reduction in size of the stalwart *Intermountain and Colorado Catholic*. The act seemed like an attempt to dwarf the grandeur of nature's holy cross in that famous mountain of Colorado. No, no, no—never again will an effort be made to cut this paper to fit the area of any primitive press. Rather must the press expand to fit the *Intermountain*. Our aim hereafter will be to go up, up, up. Never down, down, down. Now that everybody is happy, including those responsible for the mistake; including 'Aunt Busy,' heretofore inconsolable; including our good bishop and the generous founder of the paper, the writer feels like the country editor, who, upon being told that a baby boy had just arrived into the family, exclaimed: 'Now is the time to subscribe!'"

And all this fuss and ado about a slight change in the size of the

Intermountain Catholic's eight pages—a change against which probably no one but a few indiscriminating advertising patrons or addle-brained subscribers protested. The underlying error is that besettings in of American newspaperdom—the worship of quantity. A large paper is a good paper; one containing few pages, and those small, no matter how select and well-edited its contents, is poor. “Up, up, up!” means more or larger pages, or both; “Down, down, down!” means less or smaller pages. Quality does not count. Quantity is everything. Seeing that the *Intermountain* editor with his enlarged pages is again happy, it were cruel on our part were we not ready to wish him increase in bulk “up” to the standard of the “yellows,” regardless of the *quality* of the contents,—a picayune consideration which has never given him the slightest anxiety.

* * *

In conclusion a word about *Mosher's Magazine*, formerly the *Reading Circle Review*, which has now become the *Champlain Educator*, “Official Organ of the Catholic Summer School of America and Home Study Reading Circle.” This monthly is now in its twelfth year and always tries to offer good, if somewhat monotonous, reading-matter. But it seems the reading circle and summer school movement is not prospering. The few who are interested in it are apparently not deep students, but belong to the vast number of those who have merely tasted of the Pierian spring. One of its chief “courses” is based on a book the publisher of which assures us that he has not noticed the slightest effect therefrom upon his sales. Those few who follow the course at all, evidently read only the monthly bare-bone sketch, and that is all there is to it; they do not dream of purchasing even an elementary Catholic text-book. Such is Catholic summer school and reading circle scholarship, and we fear Mr. Mosher will not succeed in raising its standard, no matter how often he changes the title of his magazine or how much trouble he takes to improve its contents.

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MORALITY IN THE PHILIPPINES.

From a letter of Mr. T. Thomas Fortune to the *Evening Post* of New York (Aug. 1st) we take these facts:

There are relatively few American white women in the Philippine Islands. Those who are there have to go away once every two years to renew their life. The climate eats them up. Where white women can not live permanently, white men will not.

This pregnant fact is the parent of many evils in the social life of the Philippine Islands, which are so glaring that they can not

escape the notice of the most casual observer. Marriages between white American men and Filipino women are regarded with as much horror as marriage between blacks and whites in Tennessee.

The consequence is illustrated by the statement of a well-informed man to Mr. Fortune: "There is a condition for you. Those eleven houses are occupied by eleven American men and eleven Filipino women. The house on the extreme left is occupied by a colored American, who is married to the Filipino woman. The other ten houses are occupied by ten white Americans, who are not married to the Filipino women. You will find that all of these men occupy subordinate positions in the civil government. They are never seen outside the house with these women, and they leave them when they tire of them. The condition is a common one here and in the provinces, and it is much to be regretted." Mr. Fortune adds: "As I rambled about Manila, as I did all the time that I was not in the provinces, I found that the statement made by my friend was substantially correct."

When Mr. Fortune asked his friend why there were so many American prisoners in Bilibid prison, he received this answer: "Why, the Americans set here have set a pace in living which calls for the expenditure of vastly more money than the small fry earn; they, therefore, have to steal. If you will notice it, you will find that hardly a week passes that the arrest of some American is not announced in the daily newspapers for misappropriation of trust funds. Living here is very expensive, and those who fly high have to pay very dearly for it. The number of Americans here who are in debt all the way from \$100 to \$5,000 would surprise any one. The civil and military authorities do all that they can to check extravagance and immoral living, but the evil was planted in the days of army occupation, and it is hard to root it out. Then, the social conditions here are such as to encourage high and immoral living. There are very few amusements and diversions here, and the American hotel and saloon are common places of resort; and the number of American saloons in Manila is remarkable. The number of Americans is comparatively small. Those who have small incomes mingle on equality with those who have large ones, if they are people of education and character. The natural result follows. Those with small incomes live beyond their means, too often, in the effort to keep in the swim, and frequently fetch up in the Bilibid or become fugitives from justice."

A close study of the situation convinced Mr. Fortune that this diagnosis was also correct.

On the growth of the drink habit Mr. Fortune says:

"The growth of the American bar-room in Manila and in the

provinces has only been outstripped by the Standard Oil Company, whose product I found everywhere in Southern and Northern Luzon. But an alarming feature of the matter, as I saw it all over the island of Luzon, is the fact that the Filipinos and Chinamen are taking to American whiskey and bottled beer like fish to the water. The little brown fellow can not stand up under American whiskey and beer. They bowl him down and out in short order. It is very unusual for Chinamen to drink American beer, but from observation and information I am sure that the drink habit is growing alarmingly among them, in Manila at least."

That is how we are "civilizing" the Philippines!



IS THE CATHOLIC TEXT-BOOK TO BE BANISHED FROM OUR CATHOLIC SCHOOLS?

An American bishop has contracted for the term of five years (1902-07) with the American Book Co. for the furnishing of all text-books, exclusive of the catechism and Bible history, to all the schools in his diocese at a reduced price.

The American Book Co., aware of its advantage, is scattering printed copies of this contract over the land, no doubt to induce others to buy their school-books from the same concern.

An esteemed subscriber to THE REVIEW, at Seattle, Wash., sends us one of these copies with the query: "Is the Catholic text-book to be banished from the Catholic schools?"

We answer: No! Never, as long as the III. Plenary Council of Baltimore enjoins on all priests the use of Catholic text-books. In its No. 201 it says to the priests in charge of Catholic schools: "Operam dent ut in scholis adhibeantur *semper* libri a catholicis scriptoribus concinnati," which means in plain English, none but Catholic books are to be used in Catholic schools.

Again, common sense tells us that a school in which non-Catholic books are used, is no Catholic school in the full sense of the term. Under the "May laws" in Germany, Minister Falk tried to introduce inter-denominational schools for Catholic and Protestant children (Simultanschulen), allowing separate religious instruction to each denomination, but stipulating colorless text-books for all the other branches. These schools proved a failure, neither Protestants nor Catholics were satisfied with them.

In our own country Archbishop Ireland tried to adopt substantially the same system in the so-called Faribault plan, yet in spite of all the influences he could wield in Rome he obtained but a scanty "Tolerari potest" for Faribault and Stillwater, and would have failed ignominiously had he asked the same privilege for all

the schools in his diocese. Introducing the no-flesh-and-no-fish publications of the American Book Co. into all the schools of a diocese is a species of Faribaulting which will certainly not be upheld by the Church authorities.

Again, introducing text-books by non-Catholic authors and publishers is a public *testimonium paupertatis* for all our Catholic authors and publishers. If there was a time when the books they supplied were inferior, this is no longer the case. Catholic school-books to-day on the whole compare favorably with others in mechanical execution, and are far superior in contents, even abstracting entirely from the religious aspect.

For all these reasons we believe the Catholic text-book will *not* disappear from the Catholic school, that no other bishop will make a similar contract, and that the one who has given over the monopoly of school-books in his Diocese to a Protestant concern, will be sorry for it, if he is not so already.



MINOR TOPICS.

Did the Whale Swallow Jonah?—This question, which has been the subject of so much dispute, has been revived among our government scientists by the expedition sent to Newfoundland by the Smithsonian Institution, in pursuit of a finback whale.

In a recent article on the subject, Mr. René Bache said in the *St. Louis Globe-Democrat* (May 31st): "Science, with the data now at hand, has been able to sift the matter to some extent, and, as one might say, to boil down the evidence. As a result, the fact may be considered as definitely established that, notwithstanding widespread incredulity on the subject—an incredulity which has striven to classify the Scriptural account as either fiction or allegory—there is nothing inherently impossible in the Jonah story. The whale might have swallowed and accommodated in its belly two Jonahs, if there had been a pair of them."

Dr. F. E. Beddard, anatomist of the Zoological Society of London, now publishes an opinion to the effect that an adult sperm whale might without difficulty swallow a man. The cachalot, be it realized, is a true beast of prey, frequently attacking the giant squid (a monstrous cuttlefish, which has tentacles 50 feet long), and it would surely not balk at a human being, if hungry.

Once down the throat of the whale, Jonah found himself in a sort of spherical chamber, which a German anatomist has called the "crop," and from which he passed on to the stomach proper—a fairly roomy place, cylindrical in shape, and about 7 feet long by 3 feet in diameter. Of course, he could not stand up, but he was able to lie down comfortably, and it may be supposed that he did not experience any very painful inconvenience, so long as his host

chose to refrain from eating other things. A few cuttlefishes of large size might have been uncomfortable room-mates.

There are two minor stomachs beyond the main stomach of the sperm whale, but it may be presumed that the prophet made no attempt to explore these. Why the creature should possess so complicated a digestive apparatus nobody knows.

The whale that swallowed Jonah probably had about thirty huge teeth in its lower jaw, some of them over a foot in length and composed of the finest ivory. Indeed, the ivory which the cachalot carries in its mouth is of so excellent a quality as to command a high price in the market. The oil derived from the animal's blubber holds in solution a substance familiarly known as "spermaceti," out of which candles used formerly to be made, though recently cheaper materials (especially a mineral wax called "ozokerite") have taken its place.

A Novel Proposal.—France is eyeing with increasing anxiety the growing numerical superiority of Germany in its effects on the respective armies. Germany with its 20,000,000 more inhabitants than France, is more and more intent on having none but physically faultless soldiers, whilst France has been forced to lower her standards simply to obtain the requisite number of recruits. Hence the German army excels both in number and quality. Now this causes thinking and brings about proposals to remedy the evil. *M. Bertillon*, the inventor of anthropometry, proposes to decrease the state taxes per family in proportion to the number of children. But those who do not want children are rather satisfied to pay a little more than to be burdened with children. *M. Tontée* proposes the division of direct inheritances, not according to the number of children, but according to the number of grandchildren. Evidently an impossible task when there are not even children. The last proposal comes from a learned evolutionist who desires a practical test of Darwinism. If man descends from the ape, the simplest and easiest means to increase and multiply the French race, he argues, is to fall back on our anthropoid ancestor who has kept all his physical and prolific qualities intact. If under the influence of *natural* selection it has taken thousands of years for the monkey to transform himself into a man, he suggests, it would take but a small space to bring about the same result by means of *scientific* selection, applied by man himself. By crossing the human with the simian race, it ought to be easy to get any amount of recruits for the army who would distinguish themselves by suppleness and endurance and, particularly, by the ability to climb the walls of convents. Our learned evolutionist hopes to find enough young materialists, both male and female, ready for the test. The teaching body in the public schools, who so loudly proclaim their simian descent, will doubtless be the first to submit to the experiment. The more so as the long expected missing link, the pitecanthropus, could thus be demonstrated *ad oculos*. The inventor of this "saving scheme" ought to be decorated as the greatest benefactor of France and of science. General André ought to equip all French vessels to take in monkies at the African ports. The Parisian snobs would not fail to be present at the novel civil marriages. And the Prussians—well Emperor William is already discussing with his "General Staff" the awful

prospects for the future.—H. Arsac in *La Vérité Française* (No. 3620.)

Arithmetic in Elementary Schools.—The Western Catholic Teachers' Association, at their meeting at Breese, Ill., Aug. 12th, adopted the following program for the teaching of arithmetic in elementary schools:

First school year. The four rules of arithmetic, addition, subtraction, multiplication, and division applied to numbers 1-10, possibly also to numbers 1-20. Particular stress to be laid upon the transition from the first decade to the second. Fractional numbers such as $\frac{1}{2}$ of 4, $\frac{1}{3}$ of 6, $\frac{1}{4}$ of 8, etc., to be used in the second half year.

Second school year. The same operations to be applied to numbers 1-100.

Third school year. Numbers 1-1000, pure and denominate; such denominations of weights and measures to be applied as do not exceed the limit of 100: dollars, dimes, and cents; yards, feet, and inches; gallons, quarts, and pints; years and months, weeks and days, hours, minutes, and seconds; bushels, pecks, quarts, and pints, etc. Of fractions, the elements of the broken unit, not number, should be taught towards the end, both common and decimal.

Fourth school year. Numbers 1-1000, pure and denominate and easier fraction problems.

Fifth school year. Numbers above 1,000, pure and denominate. A more extensive drill on fractions, common and decimal.

Sixth school year. The final review of fractions, rule of three, averages, lumber measures, etc.

Seventh school year. Common business problems.

The plan as outlined follows Grube or Hentschel for the first three school years; Hentschel for the remaining four. A safer plan could not be adopted. Ohler makes the words of Diesterweg his own when he says of Hentschel: "Most teachers may be advised to follow unconditionally his guidance; beginners should be compelled"; and after comparing Grube with Hentschel, comes to the conclusion that, as Grube in his method has not gone beyond the numbers 1-100, Hentschel, who, "with great clearness and simplicity, has treated the whole pensus of arithmetic in elementary schools, is a safe guide for every one to follow." (Cfr. E. Hentschel, *Lehrbuch des Rechenunterrichts*; or, for practical application, J. F. Meifuss, *Graded Arithmetical Problems*, B. Herder, St. Louis.)

The Typographical Union's Oath of Membership.—From two quarters comes illuminating comment as to the oath of membership prescribed by the Typographical Union: On one hand two Catholic priests (Vicar-General Schinner of Milwaukee and Dr. P. A. Baart of Marshall, Mich.) point out that the oath makes the union higher than the Church—hence can be taken by no good Catholic; on the other hand, an inspector investigating the Chicago Post Office shows that men who have taken the vow of the Typographical Union can not, without perjury, swear to support the Constitution of the United States. In other words, they would be ineligible for government service, should President Roosevelt's plan of

swearing in all employés of the nation be put in effect. The vow which, though typographers seem to take it readily, offends both Church and State, runs as follows :

"I hereby solemnly and sincerely swear that my fidelity to the Typographical Union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious."

Of course, the Church and the State are in the strictest sense religious and political organizations. If the oath means what it says, it is treasonable and anti-religious ; if it is to be taken in some Pickwickian sense, it is time for a Mr. Pickwick among the typographers to rise and explain what in the world it does mean.

We believe other unions require a similar oath. It is a matter well worth looking into.

Spiritual Marriage in the Primitive Church.—Dr. Hans Achelis, well and favorably known for his edition of the Canons of Hippolytus, contributes an interesting chapter to the story of Platonic love in Roman antiquity. He has collected all the references in primitive ecclesiastical history to the "*Virgines Subintroductæ*," a peculiar custom or abuse soundly denounced by Saint Cyprian as early as the middle of the third century. According to Dr. Achelis, (we follow the synopsis given by the *Catholic University Bulletin*, No. 3), this custom vigorously and rightfully rooted out by the bishops of that time, was in reality only a long-enduring reminiscence of the earliest Christian times when such unions were solely spiritual. Intensity of religious enthusiasm, clear vision of the nearness of Christ's second coming, heroic renunciation of life itself, let alone its pleasures, certain peculiarities of the antique temperament, go far to explain the persistency of these relations, which certain historians only too easily describe as a sheer abuse and a sign of early degeneracy of Christian morality. ('*Virgines Subintroductæ*,' *Ein Beitrag zu I Cor. vii. Hinrichs*, Leipzig, 1902.)

Immigration.—The immigration figures for the year are of a kind to cause solicitude. Of a total of 921,000, including some 600,000 aliens not of the immigrant class, the enormous number of 672,000 came from Italy, Austro-Hungary, and Russia. These are aliens, indeed, in a sense in which the word can not fairly be applied to the German and Scandinavian immigrants. The Northern immigrants come with a conscious intention of becoming Americans, and often with some knowledge of what that implies. The Russians and Italians and a good many of the Austrians arrive with but very vague ideas of bettering their condition, and with absolutely no sense of what republican institutions mean. They are, as soon as naturalized, easy game for the political organizer, and will be, when once they get beyond the grade of manual labor, plastic material for the union agitator. For the four great immigration years beginning with 1900 and including this year, the total immigration from these three countries has been 1,680,848, or 2% of our entire population. Evidently the problem of assimilating this mass is a serious one.

THE REVIEW has been asked if it is safe to invest in the various concerns that have secured concessions from the St. Louis World's Fair management? If they were all such good things, it seems reasonable to suppose that the promoters would take the stock themselves. Why do the papers not say a word about these widely advertised snaps? Because, as the *Mirror* said the other day, the "graft" is advertised at good rates in half-page slabs of electrotpe, worded just like the get-rich-quick schemes of a few months ago. Our advice is: Don't. If there were any reasonable certainty that any of the stock schemes offered the public in these flaring "ads" would pay anything like what the promoters promise, does anyone think for a moment that the "snap" would ever even have been whispered about outside of the directors' rooms of the banks and trust companies?

Rev. Dr. Lambert perceives in the transfer of Governor Taft to the secretaryship of war, a change of heart on the part of the administration and the desire to end a disgraceful policy in the Philippines. This change in his opinion "indicates that the administration has begun to recognize that the anti-Paris treaty and unconstitutional policy of 'the friars must go,' associated with the names of Secretary Root and Governor Taft, was a grave blunder as well as a national disgrace. The retirement of Taft from the Philippines and of Root from the War Department means that the Catholic clergy of those islands will now have, what they should have had from the beginning, the rights guaranteed them by the treaty of Paris and the Constitution of the United States." We sincerely hope this view will prove correct.

Mr. Griffin is of opinion that, if our government would undertake to suppress the Catholic faith in the Philippines, thousands upon thousands of "political Catholics" would uphold the crime, and most of us would be as quiet and peaceful as the so-called Catholics of France. The reason is that American Catholics "are first party politicians and then Catholics. Catholic affairs never become public questions unless a political party is to be helped out by the advocacy. Our people are first for party and then for Church in all public matters." (*Researches*, No. 3.) Pity, pity, t'is true!

We are asked to print this note:

"The standpoint which Rt. Rev. Bishop McQuaid of Rochester takes with regard to the Knights of Columbus is very significant. The reverend brother wishing to give his opinion at the meeting is ruled out of order. His brother Knights, belonging perchance to the flock over which to rule it had pleased the Holy Ghost to place him, attending his sermon on Sunday in the parish church, may feel inclined to rule him out of order. Placing himself at their level in the meeting, he must not expect to be greater in the pulpit."

